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enabling us properly to estimate our true value. Abuse, love of dominion, pride, arrogance, egotism. Situated in the middle of the head.

10. Approbateness, accompanies Self-esteem, and corrects the abuse of it. But when too large, produces an excessive wish for praise, vain-glory, notoriety. It lies on each side of Self-esteem.

11. Cautiousness, this is easily understood. Its abuses are jealousy, unfounded apprehensions, and with deficient firmness, occasions irresolution, wavering. It lies outward from the former.

12. Faith, this, properly directed, holds up the mind amid earthly trials, and inspires a devout trust in the Deity. Its abuses are, credulity, a disposition to believe any thing, leading to superstition. Lies upwards from Ideality, and backward from Congruity.

13. Firmness, this is easily understood. The abuses of Firmness are self-will, obstinacy, stubbornness. Situated on the upper crown, above Self-esteem.

14. Conscientiousness, neither is this difficult of being understood. Its abuses are, remorse for innocent mistakes and great grief for trifling errors—and when abused by education, leads people to persecute, under the impression that they are doing what is right. Lies on either side of Firmness.

15. Secretiveness, so also is this easily understood. Its abuses are, cunning, ability to hide our designs till they are ripe for execution, &c. Lies downwards from Cautiousness, and above Destructiveness.

16. Imitation, easily understood.

17. Veneration, the proper object of this is Deity, but it also produces respect for authority, &c. Abuses, undue re-

gard for old customs, opinions, authority, &c. Lies at the opening of the head, between the organs of Hope, which is numbered as

18. And easily understood. Abuses, absurd or extravagant expectations, deceitful promises, &c. Lies outward from Veneration, and forward from Conscientiousness.

19. Acquisitiveness. Both the use and the abuse easily understood. When this organ is largely developed, and accompanied with deficient Benevolence and Conscientiousness, it produces Covetousness and Theft. Lies forward from Secretiveness.

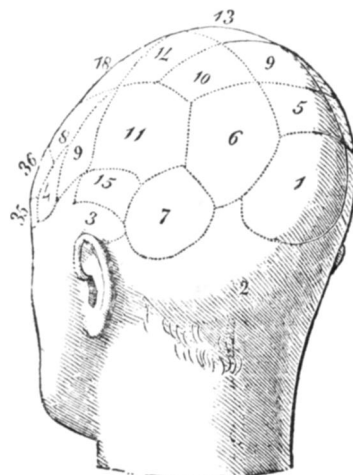
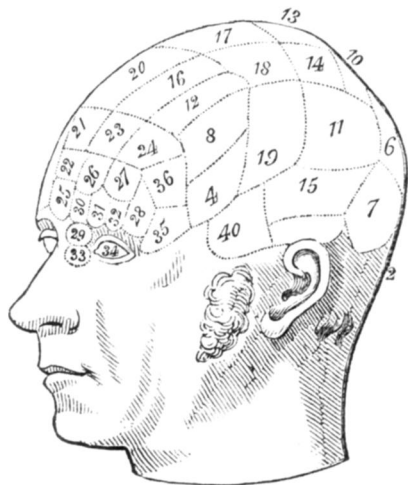
20. Benevolence. The previous twenty numbers all belong to the feelings, or affective faculties. As I am occupying too much room, I will simply give the names of the Intellectual faculties, intending this letter just as a mere introduction, which if you Mr. Editor, and the public, please, will be followed by something more particular and interesting.

21. Comparison. 22. Eventuality. 23. Casuality, 24. Congruity. 25. Individuality. 26. Locality. 27. Time. 28. Order. 29. Form. 30. Size. 31. Weight. 32. Colour. 33. Natural Language. 34. Artificial Language. 35. Number. 36. Tune. 37. Motion. 38. Touch. 39. Scent. 40. Aliment.

So, Sir, in my next I may give you Dr. Spurzheim's order of the organs, being the one generally followed in marking the busts; and in the meantime, expressing hearty satisfaction at the success of your attempt to diffuse useful knowledge among our people,

I remain, yours truly,

BARNABY BUMPUS



VERSES INSCRIBED BY A PHRENOLOGIST ON A SKULL.

Oh, empty vault of former glory!
 Whate'er thou wert in time of old,
 Thy surface tells thy living story,
 Tho' now so hollow, dead, and cold.
 Old wall of man's most noble part,
 In tracing now, with trembling hand,
 Thy sentiments—how oft I start,
 Dismayed at such a jarring band!
 Yet these, forsooth, but seem to be
 Mere lumps on thy periphery!

These various organs show the place
 Where friendship loved, where passion glowed,
 Where veneration grew in grace,
 Where justice swayed, where man was proud;
 Where fair benevolence did grow
 In forehead high—and imitation,
 Adorn'd the stage, where on the brow
 Sat sound, and colour's legislation;
 And circumspection, ever fearing,
 Amid its joy, some danger nearing!

And here that fiend of fiends did dwell,
 Wild ideality, unshaken
 By facts or theory—its spell
 Maddens our souls, and fires our beacon!

Here did appropriation try,
 By help of secrecy, to gain
 A store of wealth to leave and die,
 That heirs might dissipate again!
 Courage—deceit—destruction—thief—
 Have traces on this skullcap left!

Dear nature, constant in her laws,
 Hath mark'd each mental operation;
 Bumps are effects which spring from cause,
 Well known in this most fighting nation!
 For no deception here can be,
 Each little hillock hath a tongue,
 Uttering words which all agree
 Might save a man, or have him hung!
 May future times much wisdom cull
 From my own head when it's a skull!

DUBLIN:

Printed and Published by JOHN S. FOLDS, 5, Bachelor's Walk.

Sold by all Booksellers in Ireland.

In Liverpool by Willmer and Smith; in Manchester by Wheeler;
 in Birmingham by Drake; in Nottingham by Wright;
 in Edinburgh by R. Grant and Son; in Glasgow
 by John Niven, Jun. and in London by Joseph Robins, Fleet-street.